FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

He who dares assert the I
May calmly wait
While hurrying fate
Meets his demands with sure supply.—HELEN WILMANS.

I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.—EMERSON.

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ATLANTIS, THE LOST CONTINENT.

Lecture Delivered Before the Home Temple of Mental Science at Sea Breeze, Fla.

BY CAPTAIN C. ELDRIDGE.

[Concluded from last week.]

Here in the Olympus of the Greek, the garden of the gods, the Atlanteans lived in peace and harmony for thousands of years, and prospered in a veritable paradise under a confederated form of government with the prince of the largest island, Atlantis, recognized as their supreme ruler. Their laws were just and strictly enforced. No man, not even the king, could have but one wife, and she was protected by law and had equal rights with her husband. She was the lady of the house and was venerated by her children. The Atlanteans were the inventors of explosives and no doubt gun-powder. For "they hurled projectiles from some great monster, with fire and a great noise that shook the foundations of the earth." They invented the mariner's compass, and were well versed in astronomy, the arts and sciences. They built ships and were masters of civil engineering and architecture. They sent out colonists toward the east who, in the course of time, met their brethren coming on their journey to the west, and the evidences of their high civilization are found in the buried cities of both continents, which are the wonder and admiration of the civilized world of to-day. There is no trouble to follow the overflowing populations as they leave their fatherland seeking new homes throughout the world. We find one colony in Egypt; another is traced to the Mississippi River, up the father of waters, and we follow them as they spread out on both sides of the river to Ohio and Michigan on the east, Minnesota the Dakotas and Oregon on the north and west; and they are known to history as the mound builders. We follow other colonies to India, Mexico and Central America. Their trails are well blazed with their language, altars, pyramids, mounds, and the sign of the serpent and cross. The Atlantic ocean rolls over the home of the race. Its records are buried many fathoms deep, but its history has been carved upon enduring stone, and has been found in one of their buried cities, written in a language yet spoken by thousands of the inhabitants of Central America, and as fresh as when first chiseled upon the solid rock. Dr. Le Plongeon and his wife, who have spent fourteen years searching among the famous ruins of Yucatan, found at Chichen, the capital of the Mayas, the confirmation of the story told by the priest of Sais to Solon, and repeated to Plato, by the great grandson of the law giver of Athens.

Besides Plato's narrative, the records of the catastrophe are to be found, full of details, in the writings of four different Maya authors, in the Maya language. Each of these has written the relation in his own particular style, but all agree as to the date of the occurrence and the manner in which the Atlantean land was destroyed. One of these narratives, carved on stone in bas-relief, is preserved in the city of Chichen. The slab on which it is written forms the lintel of the door of the inner chamber at the southern end of the building called Akab-cib, (the awful, the tenebrous record) It is as intact to-day as when it came from the hand of the sculptor. Not only did the Maya historians record the submergence of Atlantis in such a lasting manner, but the date of its occurrence became a new starting point for their chronological computations. From it they began a new era and reckoned the epochs of their history, as the Christians do from the birth of Christ, and the Mohammedans from the Hegira or flight of Mohammed from Mecca.

They also arranged all their computations on the base of thirteen, in memory of the thirteen Chuen, the day of the month in which the cataclysm occurred. So they made weeks of thirteen days; weeks of years of four times thirteen, or fifty-two years; and their great cycle of thirteen times twenty, or two hundred and sixty years.

The second narrative of the cataclysm is to be found in the Troano manuscript, whose author has devoted several pages of his interesting work to a minute description of the various phenomena attending the disaster. Thus he recounts the closing scenes of the tragedy. "The year six Kan, on the eleventh Muluc, in the month Zac, there occurred terrible earthquakes, which continued without intermission until the thirteenth Chuen. The country of the hills of mud, the land of Mu (Atlantis) was sacrificed. Being twice upheaved it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times and in various places. At last the surface gave way, and the ten countries were torn asunder and scattered in fragments; unable to stand the force of the seismic convulsions, they sank with their sixty-four millions of inhabitants, eight thousand and sixty years before the writing of this book."

Does not this recital recall the story of the destruction of Atlantis told by Plato, and the division of the country by Poseidon into ten portions, assigning one to each of his ten sons?

The third narrative of the destruction of the "land of Mu" (Atlantis) is by the author of that Maya book,

known to us as Codex Cortesianus. His style is more prolix, less terse, more symbolical, than that of the writer of the Troano. His relation of the event reads as follows. "By his strong will, Homen (the god of earthquakes and volcanoes) caused the earth to tremble after sunset; and during the night, Mu, (Atlantis) the country of the hills of mud, was submerged.

"Mu, the life of the basin, was submerged by Homen during the night.

"The place of the dead ruler is now lifeless; it moves no more after having twice jumped from its foundations. The king of the deep, while forcing his way out, has shaken it up and down, has killed it, has submerged it.

"Twice Mu (Atlantis) jumped from its foundations. It was then sacrificed with fire. It burst while being shaken up and down by the earthquake. By kicking it, the wizard that makes all things move like a mass of worms sacrificed it that very night."

From the fact that the Mayas changed their mode of computation, and began, as it were, a new era from the time of the submergence of the land of Mu, (Atlantis) it is evident that in reading their ancient history, in order to establish correct dates, it is necessary to know if the events related took place before or after the cataclysm.

The commotion produced by that disaster seems to have been no less great among the population bordering on the Mediterranean than among those inhabiting the Western continent. Plato tells us that the Egyptians preserved a relation of it in the archives of their temples, asserting it was the greatest deluge which had occurred within the memory of man. Their narrative tallies exactly with that of the Maya authors. From that time, they said, all their communications with the inhabitants of the lands of the west, had been interrupted, the sea having become an impassable barrier of mud.

As for the Greeks they had good reason for grieving at the loss of Atlantis since, according to Egyptian records, thousands of their best warriors lost their lives by it. They celebrated the festival of the Small Panatheneas, in commemoration of the victory gained by their ancestors, with the aid of Minerva, over the Atlanteans, when the latter tried to invade Greece after having conquered the other Mediterranean nations—those living on the coast of Libya as far as Egypt, and those dwelling on the European shores as far as Tyrrhania. After repelling the invaders the Greek warriors pursued them, the Atlanteans, to their own homes; so they also fell victims to the wrath of Homen. In order to preserve the memory of the catastrophe for the knowledge of future generations, they wrote an epic in the Maya language, which seems to have been at that time still prevalent among them. In it were described the geological phenomena that took place and caused the wholesale destruction of Atlantis and its inhabitants.

Plato tells us that Atlantis and the Atlantic ocean were named after Atlas the eldest son of Poseidon, the founder of the kingdom. We find an Atlas mountain on the shores of Africa; an Atlan town on the shore of America; the Atlantes living along the north and west coast of Africa; an Aztec people from Aztlan in Central America; an ocean rolling between the two worlds called the Atlantic; a mythological deity called Atlas; holding the world on his shoulders, and an immemorial tradition of an island of Atlantis.

The picture on our geographies, a man holding the world on his shoulders, means something. Atlas was the father of the world, and the first born of the God Poseidon (Neptune), who, being a sea god indicates that his first dominion must have been land surrounded by, or near the water. His chariot on the oldest monument is pictured with wheels and is drawn by horses. As the Atlanteans were the first to domesticate the horse, and to construct race courses, his rig was appropriate for that time, but since the submergence of his kingdom he has ruled over the grave of his lost country, and his conveyance is now represented as a nautilus-shaped boat drawn by dolphins.

Without Atlantis how can we explain the fact that the early Egyptians were depicted by themselves as red men on their own monuments? And on the other hand, how can we account for the representation of negroes on the monuments of Central America?

How did the red men of Central America know anything about black men and white men? The conclusion seems inevitable that these legends of a primitive peaceful and happy land; an Aztlan in the East inhabited by black and white men, to which all the civilized nations of America trace their origin, could only refer to Atlantis—that bridge of land, where the white, dark and red races met. The logical conclusion is that Atlantis was the true antediluvian world; the Garden of Eden; the Olympus of the Greeks; and that the gods and goddesses of the ancient Greeks, the Phoenicians, the Hindoos and the Scandinavians were simply the kings, queens and heroes of Atlantis; and the acts attributed to them in mythology are a confused recollections of real historical events; that the mythology of Egypt and Peru represented the original religion of Atlantis, which was sun-worship; that the Phoenician alphabet, parent of all European alphabets, was derived from an Atlantis alphabet, which was also conveyed from Atlantis to the Mayas of Central America.

How much modern civilization owes to the Atlanteans with their thousands of years of development, under the harmonious conditions which existed in Atlantis, will never be known. Is not the inventive faculty of the present age taking up the great delegated work of creation where Atlantis left it thousands of years ago?

With Atlantis we can better comprehend the story of creation recorded in Genesis; the Garden of Eden with its four rivers flowing out of it; the deluge, Tower of Babel, confusion of tongues, and the different races of men; the peopling of the earth and the high civilization brought to light in the buried cities of the world; unravel the mystery of the sphinx, and trace the origin of the serpent sign and the emblem of the cross.

Civilization from Atlantis, like a wave, first swept over the earth and receded; other waves of increasing proportions have followed from different centers, until nature can do no more for man; he has been turned out as a finished product, and must by the power of his mind save himself. He is even now on the crest of the highest wave of civilization that ever rolled over the world, and must by the might of his intellect advance, or old mother nature will again call him back on the receding wave. This is the law that has governed from the first atom, and will continue to rule until mind, the highest power of all, asserts its right and masters the law.

BIBLE CLASS.

By C. C. Post.

EIGHTEENTH WEEK.

Rev. S. P. Cadman, pastor of the Metropolitan temple, read a paper to-day at the regular weekly meeting of the Methodist ministers of the city in which he boldly attacked the infallibility of the Bible.

Four hundred of the leading ministers of New York and its vicinity, including Bishop Edward G. Andrews, were present when Mr. Cadman's paper was read. He was applauded when he rose to read it and applauded again when he had gotten through.

In taking up his subject the preacher stated the proposition which he would prove: "That the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men."

This bold, portentious utterance—involving the most radical departure from accepted tenets of the Methodist church since its very foundation—was made before the most representative body of Methodist clergy in America. It is the first announcement of an impending controversy, which may shake the Methodist church to its very foundation stones.

The speaker said that the trend of thought in the Methodist church during the last fifty years had been toward a better knowledge and a newer view of Christ himself rather than of the Bible. He regarded as inevitable a restatement and a rejudgment of the church upon the infallibility and inerrancy of the Bible.

The Bible, he said, was compiled much as any other book. It was written from the records and witnesses of the time. It had been impossible to determine the authorship of much of the Old Testament. Half of its pages, said Mr. Cadman, were of unknown authorship. The same was in a measure true of the New Testament. —*New York Daily*.

The account of Rev. Cadman's lecture before the assembly of New York clergymen has found a place in the columns of nearly every great paper in the country.

In many the lecture is reported at much greater length but is of the same general character and portent in all. The Reverend gentleman said plainly that no reasonable man could accept of the Old Testament as reliable and that we did not even know who was the author of portions of the New Testament; and these statements were applauded by the assembled four hundred clergymen present.

After such an endorsement of my own views I feel it tolerably safe to proceed to their further expression.

I most sincerely hope that no one of our subscribers will fail to read the Bible for themselves as we pass along. They owe it to themselves and to the race to acquaint themselves personally with the contents of the book for which our religious teachers have claimed both infallibility and inspiration, upon the supposed teachings of which the Christian religion is founded, and from which our past conceptions of man's spiritual nature has been drawn.

Without a personal perusal of the Bible no one is competant to judge of its truthfulness or of the value of the religious systems founded upon it.

Neither may any claim that the religion of the churches is not dependent upon the Old Testament equally with the New. The Christain religion has its root in the idea of atonement through sacrifice, and the God of the Old Testament is equally the God of the New. Without there had been a first "Will" or "Testament" there could not have been a second Will or Testament; without the Old there could not have been a New one, without a David there could not have been a son of David, without the idea of atonement by sacrifice of the first-born as disclosed in the Old Testament there could not have been the "one sacrifice for all which should atone for all" as taught by the churches.

Again I urge every reader of FREEDOM to skip no portion of the Bible, but to read faithfully each chapter of each book as we proceed. It need not consume a very great amount of time each week and is absolutely necessary to the formation of a correct and unbiased judgement of the book.

Deuteronomy is largely a repetition several times repeated of portions of what had been recounted in the preceeding books.

Aaron is now supposed to be dead and Yahweh is about to remove Moses also as he will not permit him to enter the promised land. Moses therefore is represented as recounting the blessings and the punishments bestowed by Yahweh upon the people, and as prophesying future victories and backslidings. He also composes a song which is to be sung at certain of their religious gatherings as reminders of their past and of what they must do in future to preserve the favor of their god.

Through a knowledge gained in recent years, from various sources, of the habits of thought of very ancient people, we are better able than formerly to understand certain expressions found in the Bible. For example, the reference to a rock which occurs in the song of Moses and in various places in the book has reference to the worship of stones, or rocks, both by the Israelites and other heathen people.

Thus Moses commands the Israelites when they shall have passed over Jordan to set up stones and cover them with plaster and to write the law upon them.

When the leaders of the Israelitish tribes came to conceive the possibility of uniting them into a nation they found it desirable to give new interpretation to the meaning of many objects and ceremonies held to be sacred by the more ignorant masses of people.

Thus the stones which from any peculiarity of form or structure, had been objects of homage by the masses, and from the worship of which they could not be directly turned were given a new meaning by stories connecting them in some way with the characters made prominent in the imaginary history of the Israelitish people. By such means it was sought to arouse what we call "the national spirit," that is a pride in and love for country and race; a spirit of patriotism that should draw the scattered tribes of Semetic lineage into a national organization such as would be capable of coping with and overcoming the nations by which they were surrounded and of which they were sometimes the subjects and at other times the allies.

Touching this matter I consider the following from "The Bible for beginners," (to the Reverend and eminent authors of which I have before referred) of sufficient interest to my readers to be worthy of a place here.

Now among sacred objects of this kind, unhewn stones occupy a prominent place; and in the history of the religion of even the most highly civilized people, such as the Greeks, Romans, Hindoos, Arabs, and Germans, we find traces of the attachment felt by the masses to their stone-gods, an attachment often so deep that in many cases the reformers who desired to supersede these rude

forms of worship by better ones, saw no chance of getting rid of the sacred stones. They tried therefore to find some explanation of the homage paid to them. Among the Romans they made them into boundary stones, raised in honor of Terminus, the god of boundaries. In other places they explained the homage paid them by declaring that they were meteor-stones that had fallen from the sky. In other districts they were made into monuments or altars of the forefathers. When the simple faith in the consecrated stones began to languish, the learned men of the Greeks and Romans, among others, gave all manner of profound interpretations of their sanctity, and taught that these stones were the dwellings of the gods, or petrified sunbeams. But this throws no light upon the real significance they had to the minds of their sncient worshippers. Perhaps the gigantic dimensions and grotesque forms of certain masses of rock gave them the impression of strength and of something mysterious. Then some concourse of events might lead them to believe that a stone had exercised a beneficial or injurious influence upon their fate; and imagination, unrestrained by habits of reflection, had thus free play. The beliefs that all objects were alive, contributed its share towards increasing the reverential awe for anything that had once attracted the attention, and finally the fame of the sanctity of certain stones was preserved and magnified by tradition. However this may be, the worship of stones reappears in all manner of countries. They were honored by sacrifices and were anointed with blood, wine, or oil in sigh of reverence.

One of the most celebrated of all sacred stones is the Black Stone, in the Caaba, at Mecca, formerly the common sanctuary of the Arab tribes, and afterwards down to the present day, the temple of Islam. When Mohammed rose, this stone was considered the most sacred thing in the temple; and though the worship offered to it was as little in keeping with his religion as the homage paid to the other idols, yet he did not venture to attack it, and when he had conquered Mecca, though he banished all the other idols from the Caaba, he reverentially kissed this stone. In later times the learned Arabs invented all kinds of wonderful stories about it; such as that it had become so black because of the sins of men; and that the angel Gobriel had brought it to Abraham when he was building the Caaba, and so on. The stone still continued to be the most sacred object of Islam, so that in the year 930 A.D., when an hostile tribe wanted to break the neck of this religion, they could think of nothing better than to steal the Black Stone. This plan accordingly was violently carried out, amid the lamentations of the inhabitants of Mecca. But it was no good after all, for now the faithful worshipped the place in the wall where the stone had been imbedded! At last it was bought back again for an enormous some of money.

Among the ancient Israelites,* too, the worship of stones was very general. The reformers among them, prophets and priests of Yahweh, certainly did their best to wipe out the remembrance of the fact, but they were not altogether successful in doing so. In Euhemeristic fashion, they attemped to make the stones which were honored by the people harmless, by finding a place for them in the Yahweh-worship; and many naratives owe their origin to this attempt; but in these stories the original signification of the sacred objects shines through everywhere.

The old stone worship has also left traces behind it in some of the Israelitish proper names; as Elitsur, *i. e.*, "the rock is my god;" Tsurishaddai, "Shaddai, or 'the mighty one,' is my rock;" Tsuriel, "God is my rock;" Pedatsur, "the rock delivers." Yahweh too is frequently called the rock of his worshippers, or the rock of Israel. Now, it is quite true that this is metaphorical; just as Yahweh is oftened called the mountain, the shield, or the fortress of those that trust in him; but the marked preference shown for the expression "Israel's rock," and the emphasis with which it is used, show that there must have been a special reason for selecting just this metaphor so often; and we can find no other than that derived from the ancient worship of blocks of stone. Here is one out of many examples:

The Rock, his work is pure,
For all his ways are right.
* * * * * *

The Rock that produced thee thou hast rejected,
And thou hast forgotten the god that bore thee.
* * * * * *

How should one (Israelite) pursue a thousand,
And two put ten thousand to flight,
Except their (the enemies') Rock had sold them,
And Yehweh delivered them up!
For their Rock is not as our Rock.

In these line "the Rock" is used in exactly the same sense as the word, *god*. The name generally used to signify the sacred stones, which were found in great numbers by most altars and also standing alone, was *massebah*, a word the literal meaning of which is simply "something which is set up." In the Authorized Version it is translated "an image." The Romans called them "anointed stones" on account of the manner in which they were usually worshipped.

Now Bethel was one of the places at which there was a sacred stone. This city, the name of which signifies "Gods's house," was, as is well known, of the greatest importance in the religion of Israel, especially after the division of the kingdom; for there Jeroboam raised one of his golden oxen, and since Bethel was situated on the southern boundary of the kingdom, not far from Jerusalem, this sanctuary was the most important of the rivals of the temple of Sion. It was called the king's sanctuary. But although by the setting up of this image of an ox it was consecrated as a temple of Yahweh, the pilgrims who came there were also much given to the worship of a certain stone, which was probably situated within the consecrated area of the temple, while a sacred oak in the neighborhood of the place had also a powerful attraction for them. This oak was called, for some, unknown reason, "the oak of weeping." Now the priests and prophets of Yahweh were bent upon rooting out these primeval forms of worship; and on account of the importance of the city, they gave themselves more trouble to do so in this case than in that of similar national sanctuaries in other localities. This is why such repeated mention of the worship of Yahweh at Bethel is made in the legends about the Patriarchs; but it is not certain that the same stone is referred to in every case. The following story amongst others was called into existence by the desire to proclaim the high antiquity of the sanctuary there as a temple of Yahweh, and to make a sacred stone harmless:—

On his journey from Beersheba to Haran Jacob came to the Canaanite city Luz. Near this place he had to spend the night, for the sun went down, so he took a stone, which he found there, laid it under his head and fell asleep. But his sleep was not undisturbed, for in his dream he saw a ladder set upon the ground, the top of which reached to the vault of heaven, and on which angels of God climbed up and down. Meanwhile Yahweh stood by him and said, "I am Yahweh, the God of Abraham and Isaac! The land on which you are now sleeping I will give to you and to your posterity; and your decendants shall spread to all the countries under heaven, so that all men shall bless each other by making mention of you and of your posterity, saying, 'God prosper you as Jacob and his children!' And, as for the season now coming, I will be with you and protect you everywhere, until I have brought you back again to this land and accomplished all my promises to you."

Full of reverential awe and a certain holy terror Jacob woke, and as he thought of all he had seen and heard, he said in glad surprise: "Truly, Yahweh is here too! I knew not that. What a dreadful place is this! It is no less than a house of God; it is a gate of heaven!" In the morning Jacob took the stone which had served him for a pillow and set it up as a *massabah*, and then anointed it with oil.

He took occasion from this appearance of the deity

to call the city, which had hitherto been known as Luz, Bethel, that is "house of god." At the same time he made a vow that if Yahweh protected him on his journey, and provided food and clothing for him, so that he returned in prosperity to his parents' home, he would acknowledge him as his god, and would give him tithes of all his possessions, while the spot on which the anointed stone was raised should be a god's house to him.

The ancients believed that to speak the name of a god compelled his presence, to which fact may be attributed the repeated commands against calling upon the name of any other god but their god. Just how these people conceived of their god, or of the gods, it is quite impossible for us to understand. They were not only ignorant, they were incapable of much thought in any direction.

It is not to be supposed that they could have given an explanation of the reasons for their beliefs for they had never sought a reason beyond what appeared upon the surface. They believed simply because they could not explain, and worshipped because they did not understand.

The life of the creature they conceived to reside in the blood, hence the command so often repeated against the eating of blood.

"Only be sure thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." —*Deut., 12-23.*

The expression "waterest it with the foot" to be found in the 11th chapter and 10th verse has reference to the system of irrigation in use by the Egyptians along the valley of the Nile. Here rain never falls and the crops are dependent for moisture wholly upon irrigation. To accomplish this the land is laid off in beds through which run irrigating ditches,' the central and larger one connecting with a still larger one which in turn is fed either from the Nile itself or from some reservoir filled by the Nile waters during the annual overflow. Connecting with the central ditch of each plat of ground are small lateral ditches the mouths of which are closed with a bit of earth until in turn the water is admitted to each by *pushing the earth aside with the foot*, thus "with the foot watering the ground."

A correspondent and friend, Conrad Meyers, writing from Newell, Washington, gives some interesting suggestions drawn from his experience in sittings had with a medium. He had a desire to himself become a medium, but after repeated sittings with this end in view became convinced that what the medium herself saw and described was the reflection, so to speak, of his own thoughts or of those of others in the circle. To test this he selected for the subject of his own thought and at two different sittings fixed firmly in his own memory mental pictures of two distinctly different scenes and in each case the medium in the trance state described these different scenes as of things existing in the spirit world and doubtless so believed them to be, while Mr. Meyer knew them to be of the earth, one of them being located in Switzerland, the other as I understand, a purely mental picture of his own imagination.

While to my mind this does not disprove the claims of spirit existance it does suggest a line of investigation that might be productive of good results in the way of acquired knowledge of the powers of thought, which some other investigators might like to pursue further.

C. C. P.

SOME PRACTICAL SUGGESTIONS.

We often think our environments are a hinderance to our growth, and we kick and complain about being compelled to endure them. Then we use them as an excuse for not being more strong and free. We attribute our lack of demonstrating something we want, to these supposed things that are against us. We are prone to consider our own case of a peculiarly obstinate character and one that must have the most favorable conditions to make it yield.

All this is self-delusion. If we cannot conquer what we wish to, where we are, we cannot conquer anywhere. The environments do not count. It is the mental condition and that only that prevents fruition. Of course our efforts may lead us into a "change of scene," but that in itself will do no good. If the mind is not open to suggestion by being ready to appropriate new thoughts, there will be no benefit derived from a forcible change of environment. If an invalid, who has his mind centered on his feelings goes away from the place to which he is accustomed, thinking to gain an advantage, unless he keeps his mind from reverting to the old established routine, he will not be benefitted, for his limitations are mental and he carries them with him.

It is only by knowledge that we can become free. As long as our own understanding is undeveloped we will fear. Fear governs us because we do not know how to conquer.

The one thing to do in conquering our way to freedom is to keep the thought firmly fixed to the purpose. So many are like the cat who likes fish but will not wet her paws. They know the results that follow certain efforts, but the tyranny of old habits prevent them from reaping the full benefit of their knowledge. They fear to act. The negations have held sway so long that they have a tight grip on the mind and the most vigorous affirmations seem to be unable to make any impression. But although you may have worked at the statements of mastery for hours or even days without showing a perfect conquest, yet each declaration did its part toward breaking the hold of the undesirable influences and eventually they will culminate in success.

These declarations or statements of truth, towards which desire points, will do a great deal in developing the understanding to the point where it can create intelligently. The blindness of ignorance cannot control disease and fear. Statements of health must be accepted and believed in. Faith must be exercised until understanding can grasp them and prove them by reason.

One thus creates for himself a state of mind in which he is in a great measure free from deleterious influences that exist in the lower stratas of mind.

The mind rules the body largely by habit. Suppose a leper or consumptive who had allowed his body to become unfit for habitation, should set about trying to change his habits of thought so as to produce perfect health, would he not first engage his full attention with a new interest?

He would hold his mind to the contemplation of ideas of power, and gradually he would envelop himself with an atmosphere that would be impervious to any thought of disease. To be able to exclude disease from the mind is to prevent it from showing forth in the body.

We write so much about how to overcome disease because a fear of sickness is the greatest load that human-

ity carries. Every business enterprise and every plan for enjoyment is weakened in its prospect of success by uncertainty of continued health. No employment is considered beyond the need of the caution, "take care of your health."

The unhappiness that mothers cause themselves worrying over the possibility of sickness coming to their children, is something pitiful. Or it would be pitiful if it were not so easily proved unnecessary.

People spend more time and energy struggling with pain or struggling to avoid a prospective "sick-spell," than they spend getting a living.

In the face of these facts is it strange that we should repeat over and over the lessons regarding health?

If every one was a perfect and complete physical machine, think what a revolution it would make. No doctors or druggists, no time spent listening to a recital of ailments or telling others a list of yours, no worrying about "feelings" and symptons. Truly there would be a great transposition of force if we paid no more attention to trying to keep from being sick.

I am inclined to think that most of the so-called "reforms" that are being advocated by "Tom, Dick and Harry" would be rendered useless if we could get the people to make the effort at thinking, that will make them well and keep them well. They could not make this effort without growing during the process into a knowledge which would transform all other undesirable conditions. One cannot evolve the high grade of consciousness that will give him power over disease, without also developing a deeper insight into all subjects. From this vantage ground of higher understanding, there is a more perfect adjustment of all the relations of life.

As a matter of policy therefore it behooves us to make a sufficient study of thought control to enable us to discard all fear of sickness.

The time spent in various ways because of sickness, if devoted to searching out and developing the creative energy of the brain, would soon make this world a paradise.

The first law to be discovered would be that the more thoroughly we endorse an idea by giving it our attention, the more will that idea be externalized. The life-forces will flow into and vitalize our desires in proportion as we believe in them.

Suppose we have accepted as a fact the world's belief in gray hairs, old age or any form of weakness, and have embodied the belief. How will we go to work to make a change? By first changing the attitude. Deny your belief in all negation of truth and affirm your belief in your power of accomplishing your desires. After a time your acceptance of the new beliefs will cause the changed attitude to begin to appear in the body.

All mental effort must have its outlet in the world of uses. Simply "treating" avails very little unless every fresh conception is put to the test of use.

Especially is this true in affirmations of opulence. Declaring, "I am opulence" is all right, but embracing all opportunities of effort in the line of business is putting into practice the result of the affirmations. To make one's self into an attracting center of great positiveness, is to find the "Kingdom of heaven;" but that is not the end. As business advantages present themselves in response to the strength of the magnet "I" they are to be embraced and made the most of according to the ordinary rules of common sense.

It takes an evenly balanced mind to put into practice the full possibilities of this matter of attracting wealth. I have known several persons who made very serious mistakes by not grasping the correct import of the teachings. One in particular seemed to only be able to accept and act on the literal significance of, "all things are yours." Another claimed, "my own will come to me"' and simply sat down and waited until starvation stared him in the face.

It is just a matter of business and the law must be applied from a standpoint of business judgment. When anyone has reached a high point so that his outlook is farther than others, he can do things that will seem fool-hardy or senseless by those who have not the same outlook, yet he knows that he is right; what appeared very daring was only the result of sagacity born of past experiene.

I have tried to show the difference between actions based on the fanatical misinterpretation of a small understanding, and those that are based on the ripe reflections of a large intelligence. Both may show a disregard for the rules of business but those in the last case only seem impracticable because we are not accustomed to take into consideration all the powers at his command.

If those persons who have not yet the intelligence to understand how to apply the law of attraction to gain opulence could hold their faith strong enough the expected effects would appear. Great things have been accomplished by just this simple blind faith.

But this phase of growth is being supplanted by knowledge and it is impossible to hold the same power of accomplishment through the transition stage.

If a person is intelligent enough to understand these things he will get a consciousness of the reason for each step of growth as he goes along.

As we become attuned to the harmonious vibrations of universal creative force, we find we have a sixth sense, which is a fine intuition and which acts in line with the desires. This faculty is strengthened by use. It tells whether one is on the wrong or right track. It tells the detective when he has found a clue, and tells the beggar where it is useless to apply for alms. This feeling will become as unerring as the instinct in animals if it is cultivated and trusted.

I have just had a talk with a physician. We disagree perfectly. We could endorse nothing in common. But I think I had the best of the argument in the fact that I am well and he is sick. He has consumption, and says he is "done for." I called on him to try and get him to study into the laws of health instead of those of disease. I made the statement that "thought is creative and causes disease and can also cause health." A listener who was in sympathy with me suggested that there might be something in that. The Doctor said "Oh no, that is wrong. We know better and can prove it." I said, "I know I am right because I have proved it."

There we were, he with his so-called scientific learning, conservatism, prejudice, bigotry, I with health to back my assertion that he had trained his intellect in the wrong direction.

Professional pride would not let him accept any of theMental Science ideas. He will die a martyr to ignorance.

He denied that there had ever been a case of consumption cured after it was well established, even by regular

physicians. Also he mentioned bright's disease and several other diseases that are considered incurable. And yet he is a college graduate, made a fortune practicing medicine in one of the large eastern cities.

The way he explained cases of consumption being cured by mental healers was this: they simply had an abscess on the lung and it discharged itself and got well

"Of course" he admitted, "there is more chance of saving a patient who is hopeful and cheerful than one who is despondent and despairing."

But he could not see that this thought attitnde, which really had an unconscious effect, could be trained by intelligent cultivation to cure disease without drugs. He spoke of having opened the chest of more than one thousand cadavers that come to the condition by way of lung troubles. He had made an especial study of pulmonary diseases and his own lungs had responded to the compulsion put upon them by his constant meditation.

After taking every kind of medicine that his fellow physicians prescribed or that he could think of himself, he lost faith in drugs and came to believe that if there was any help for him it would be in exercise and recreation in the open air.

However, as his mind is set in the belief that there are numerous microbes lying in wait to attack the body he is at their mercy when they once get a lodgement there. He is as helpless as a child. Each acquaintance will recomend a new course of action, which will simply be a new suggestion that he is in a bad fix."

What can a healer do with such a case?

He can only affirm a receptive attitude to truth in the patient, which will gradually overcome his prejudice and then he will be open to reason. He can then be taught the principals and will soon supply logical arguments from his own experience to prove the truth of the new beliefs.

The thing that struck me most in the interview was the utter absurdity of the claims of the M. D's. when they do not cure themselves or their patients, and the mental healers do both. It shows the reluctance with which established forms yield to innovations. This Doctor will probably die thinking what fools people are who get well by other than the regularly ordained rule.

It is likely that he has prescribed the method by which hundreds "passed over" and it is no more than right that he should take his own medicine.

Now suppose this man has grown to a point where he really wants to get well badly enough to drop his prejudice, and begin to use his will in earnest. He will first call to mind all his encouraging and hopeful symptoms and dwell on them instead of letting the discouraging ones irritate him. He will quitely expect the uplifting vibrations of the intellectual will to eradicate the crystalized result of ignorance, and thus banish fear by the light of a clear understanding.

Is it worth while to make a strong effort in this line after the final failure of the last despairing effort from the old stand point?

I think so. I am sure that no one can make a good start in the direction of establishing habits of ideal thinking without becoming so fascinated as to wish to continue.

In the beginning it is necessary to spend a large portion of the time in strengthening the mind in the new attitude. Accumulate all the evidence possible to re-inforce the resolution. If the decision is held to with enough strength during the first month of drill needed for the acquisition of self-mastery, there will be no chance of a relapse later. When once well launched, the momentum will carry one in the right direction. But there must be assiduous practice on holding suggestions calculated to aid in bringing one to the coveted position of power.

The temptation to drop back to old habits of thought will gradually lessen and the longer one can put off a relapse, the less chance will there be of having it at all. If we will only try it, it will hardly seem possible that there could be so wide a distance brought about in so short a time between the old and new habits of every day life.

To find that we have only been miserable because we would not see the good that was around us, is to escape from our misery.

The strong, wholesome, hearty persons of rebounding health, are not those who embody the pessimistic teaching that life is an evil, but they are those who understand the practical lessons taught by nature.

If the woes of man are the work of his own hand, the remedy is also in his own hand.

Is not this doctrine of freedom one that appeals to your highest hopes? You have only stifled these aspirations toward power because you considered them impossible of accomplishment, you have not dared to allow your imagination to dwell on idealistic feelings and conditions, because your past experience had seemed to prove their inutility.

Does it not stand to reason that man should rule his body instead of allowing it to be the prey of every organized belief in weakness? Ought not man's will to be more positive than the crude forces floating in the thought atmosphere? Is it not pitiful to see a man, who ought to rightfully manifest a glorious strength, give up and be conquered by disease? To let prejudice foster ignorance and thus voluntarily shut himself out from the benefit of knowledge, will sometimes bear a harvest of regrets.

We cannot be angry with those who are not yet ready to accept salvation from their troubles. We know they still have a hard road to travel before they will be ripened to a perception of their true position. We can only get strong and use our strength for gaining still more, so that we will have an abundance for every need. All those who look to us to show them the way will receive light in proportion to their capacity. As long as we keep open to truth and keep linked to the infinite reservoir of power, we need have no fear that the high vibrations of force will be exhausted.

The more intensely we think of our aspirations the more fully will they materialize for ourselves and those who link themselves to our thought.

A. Z. MAHORNEY.

Isaac Smith died yesterday near Martinsburg, W. Va. at the reputed age of 110. He had been a user of tobacco all his life, and for many years never failed to take his morning drink.

Until within two years he had maintained his faculties to a remarkable degree, being sprightly and having fairly good eyes, good teeth and a full head of hair. He was the oldest man in the State. His decendants number 231, of whom 44 are of the fourth generation.—*Pittsburg Post.*

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TO OUR PATRONS.

Dear Friends:—If you only knew that nothing stood in the way of a rapid spread of Mental Science ideas but the lack of names to send sample copies of Freedom to, you would take the time to write out and send us the full addresses of as many persons as you could think of. We ask you to do this—not only in the interest of a cause that you are interested in equally with us—but as a personal favor. We believe you will do it. We tender you our thanks in advance, and trust your generous kindness.

Helen Wilmans,
C. C. Post,
Sea Breeze, Florida.

FREEDOM six weeks for ten cents.

To resolve to attain some fixed hope of the brain *is* the attainment of it. All conquest has its beginning in self conquest; that is, in the conquest of individual doubts of one's own ability to succeed; and in this way is the eternal, ever progressing and unconquerable potency that masters all things and all conditions becoming incarnate in man.

To resolve to do a thing not only foreshadows the power to do it, but is of itself the power. The position such a resolve establishes is that of mastery; and when the man has reached the degree of strength in which he sees no impediment in the way of his doing the thing he wishes to do, it is as if it were already done. The doing is co-related to the attitude of thought that perceives the ability to do, and the result follows as surely as day follows the night.

One distinguished writer says, "Death is the great price we *necessarily* pay for partaking of the fruit of a ripened earthly experience." To me, these are weak words, although I find them in one of the most cultured articles I ever read.

Death is a great price to pay for anything; but we do not pay it for partaking of the fruits of a ripened experience. There could not possibly be a penalty attached to that which is of itself good; which is of itself (so far as it goes) the fulfillment of the law. If death is a penalty—and it certainly is—then it must be a penalty for some neglect of law or some violation of law; and this is true. Death is the penalty we pay—not as the fruit of a ripened experience, but as a debt to our ignorance of the Law of Life; the Law of *Being;* of endless progression.

Nevertheless the writer referred to makes a close approach to Mental Science in a good many places in this beautiful article of his. "Evil," he says, "is chaos, gestation: transition. The devil becomes positive and personal in all undeveloped forms of life belonging to the seen or unseen universe."

Yes, evil is chaos, gestation, transition, just as he says. Which means that it is undeveloped, or unripe good. Just as the unripe peach has not been sufficiently long under the operation of the Law of Attraction for all its atoms to be drawn into that harmonious relation with each other that constitutes ripeness, so the world's conditions are transitional, chaotic; in other words the world is in its infancy; it is not ripe yet. And the Devil (which is simply Evil personified) is positive and personal in all undeveloped forms. I am ready to admit all this, because I know that it is true, and I know why it has to be true. It is simply a condition reached in world growth; and it will not continue, because the world is still growing; and every day sees her farther from her present unripe condition.

And then this writer goes on and says some things from the standpoint of evolution that are badly mixed, to say the least, in spite of the fact that his premises are correct. He sees that the race is advancing, ripening; he sees that it is conquering at every step and speaks nobly and beautifully of its power to conquer; and then he limits this power in the paragraph which I quote in full:

"It is not to be supposed that when the earth becomes, as it is fast becoming, a fitting foot-stool for this higher kingdom, the race is gradually to go on toward a physical immortality. Yet it is well within the reach of realization by those who cultivate the better part and daily die unto the lower self, that the latent powers of mind can be so freed, the treasury of the soul's energies so unlocked and distributed to the uttermost atoms of the physical system, as to resurrect the body from a sepulchre of otherwise incurable disease; and so order the life by standards of wise temperance and chastity, reason, and good will, as to preclude the possibility of lapsing into a similar state. With days thus lengthened out, doubtless far beyond the limit that has heretofore been set as the extreme duration of human life, the second birth will never be ungodly, premature; but with consciousness undimmed, the present life-work well per-

formed in humane service, the soul will gladly change the older garment for the new. Such a one having served, in the flesh, a long apprenticeship as angel, in the true sense of that word, which means *any messenger or ministrant endued with power for good*, is given a larger field in which to act and grow."

Why is it not to be supposed that when the earth becomes regenerated as it is fast becoming, the race may not go on toward physical immortality? What is to prevent it from doing so? Suppose that it *wills* to do so; where are the obstacles the human will cannot surmount?

Look at the writer's own words regarding man's powers of conquest: "It is already well within the reach of realization by those who cultivate the better part, and die daily unto the lower self, that the latent powers of mind can be so freed, the treasury of the soul's energies so unlocked and distributed to the uttermost atoms of the physical system as to resurrect the body from a sepulchre of otherwise incurable disease."

And why, when the soul's energies have been thus unlocked and distributed should they be content to merely cure the body of disease? Does the writer not know that old age is simply an aggregation of diseases? Does he not know that every disease in the world has its origin in the same root that old age has, namely, in the lack of vitality—in the lack of the mind's energies—now locked up from use? That which gains power over disease will conquer old age and banish death. There is nothing truer than this.

Speaking of the soul's energies (the mind's energies rather,) what are they for but to conquer? Why should they be satisfied to make a partial conquest over those negations or denials of life called disease and weakness, and not complete the conquest? Can there ever be any rest to the soul's energies? Their rest would be death; death of the soul as well as the body.

And again, death and old age and disease are similar conditions, only differing in degree. They are all off the same piece; and the energy that banishes one, only needs to be intensified to banish all.

In handling this subject, I find the great trouble with the people is that they are tired; they want to die and go to heaven.

But as certain as the world rolls, the law in this matter is inexorable; and that is, that there is no heaven in all the universe except that which a man makes for himself by conquest. Work may be hard; there is only one thing harder; and it is not only harder but it is deadly in its character, and dooms to death him who entertains it; it is idleness.

I say that work is hard; and so it is. But all work is not work. That which we are compelled to do is work. That which we do of ourselves and from ourselves—no matter what degree of activity it involves is not work; it is pleasure; it is the brain's energies led out into such exercise as unfolds them and renders their possessor capable of greater exertion. And in such exertion as this—exertion which is the unfoldment of the man himself, every soul is going to find its greatest happiness.

Men are putting too much confidence in the unseen; "hills in the distance look green;" but the present hour is for the present effort, and the result of every effort is growth; it is moving forward into a new position with new surroundings.

The reason men are so tired and long for a heaven of rest is because they are glued to dead conditions, and feel their bondage. They long for a change, but do not know that the change must first be inaugurated in their own thought. Before I came into the glorious liberty where a knowledge of Mental Science brought me, I was so tired of life that I would have committed suicide if I had had the energy. The pleasures of life were dead to me because I was dead to them. I looked forward to a heaven of the future as my only hope; just as if any heaven would correct my trouble, which was strictly within myself, and caused by the damming up of my faculties; the turning in of my life upon myself, instead of flowing forth to meet and to conquer those obstacles, a conquest of which would demonstrate my power to me, and make me happy in myself and proud of myself.

To one of my friends who is in the same condition that I was in before my mind grasped the great fact that man's constant unfoldment out of himself is the only unbroken and ever brightening happiness that can come to him, I wrote a letter something like this:

You need new ideas more than new duties. Your work has become mechanical because your thoughts are fitted to it from years of habit, and it is no longer an outlet to originality. You are stagnant; you are not growing; your growth must be mental; there is no other growth for you but mental growth. Your business does not offer opportunity for mental growth. Each hour of the day is a drag to your feet because you know it leads to another hour just like itself.

This is a day of gods, and you are one of them, though you do not realize it. You have got to come *understandingly* into the knowledge of this fact, and then you will be well. You will be full of vital force, you will forget that you were ever without sufficient interest to project your ideas out into the world of tangible realities. You will forget you ever had the feeling "It is not worth while;" all your deadness will go;

Now I am not far enough out of this condition of mental deadness to crow over you much; but I am so far out of it that I feel the promise of future development, and the vital flame that reaches out towards it joyfully. And even this gives me a new lease of life, and makes work seem a divine stimulant.

I know that the seed of an immortal and an *undying* growth is in each individual; and that recognition of this fact will incite to an investigation of the law of growth, which investigation is going to lead to man's complete mastery over every negative condition, including the conditions we call disease, old age and death.

Man's redemption from these conditions is going to be through the cultivation of his intellect, and not through the saving grace of a merciful God, nor the intervention of a crucified Christ. Knowledge grasped by individual perception is pledged to unbroken conquest all along the line of a never ending progression.

H. W.

TO MY FRIENDS.

THE WASTE-PAPER BASKET.

Here on my desk lies a letter from a baby who is named for me. She was born on St. Patricks day, though she is not an Irishman. I have ordered a baby book of Miss Hill for her, and I expect her to read its contents to her lover some twenty years from now. I am sure he will be interested in what she said and did in the early days of her life. And later I can imagine how her children will laugh and gloat over Mama's early smartness.

These baby books are great. They are the record of all the baby does and says while it remains a baby. A young friend of mine living here makes these books by hand and illustrates them with water color paintings of her own designing. In them is recorded baby's birth, name, astral influences and everything relating to it even the first tooth, the first step "lony by itty telf," learning to talk, the funny things it says and does, and indeed everything that a dear baby would like to recall after it is grown up. This one shown me is quite a little work of art and is worth the price she asks for it which is $2. If you are so fortunate as to possess the baby you can send to Miss Rene C. Hill of this place and get the book. You would have to send the sex, name, date of birth of the baby. Each book is made especially for each baby; no two are alike.

Now see here! It would not be me if I did not get some compliments to myself in this department of the paper, and here is a rouser. It came in a letter to Mr. Post.

"Please tell Mrs. Wilmans—and don't you forget it—that the editorial in number 40 of FREEDOM is the greatest, most helpful statement of Mental Science (or if you choose of Christianity properly understood, of Budhism or of Mohammedanism as their teachers intended them) that I ever had the good fortune to see. If a man, woman or child on a desert island had nothing but that (well understood) editorial in number 40 they would have civilization, substance and everlasting life." G, M.

I guess I had better send round to the office and get number 40 and find out what I did write in that article. I do not seem to remember anything about it.

As usual I find a number of stray sentences on my desk, which I will reproduce here, though they may make dull reading. It makes no difference what any person writes about, it is a mistake to make the article dull and dense by its solidity. It should be broken by gleams of light and life bordering on the humorous.

And yet the profound truths of Mental Science are of such absorbing interest to the thinker that he would feel himself disagreeably interrupted even to stop and have a laugh.

Such fragments of thoughts keep passing through my head that I can hardly pin myself down to any particular subject, this for instance; I observe the familiarity of people in their treatment of each other. This morning, and every morning the people passing in to the breakfast room, pause behind one another's chairs to pinch the arms or tap the shoulders of such of their acquaintances as are already seated. I am sure that this is an unwarrantable rudeness. I have heard a good many of our guests speak of it and they do not like it.

And again, the kissing habit among women. So much has been written on this subject that it seems useless to write any more. What has been written has done no good, for I believe the habit is more prevalent to-day than ever before. There is a change in this performance in these latter days and I do not consider it any improvement. At this time the woman in kissing presents her cheek to the "party of the other part." Now if I must kiss a woman I'll take it on the mouth; it really looks like an insult to have a cheek poked at one, and I invariably ignore it; I am not hunting things to kiss, and would rather kiss the blank wall than any person's cheek. Jessie's doll would be a choice morsel in comparison, although I cannot say that I kiss either Jessie or her doll very much. The absence of the kissing propensity is no evidence of a lack of affection; I believe I I love my friends as well as other people love theirs, and I know I appreciate every bit of kindness any one extends to me. Indeed I consider myself an unusually warm hearted woman; I am fond of entertaining; fond of giving parties; fond of gossip. Where on earth has another woman confessed as much? Our little Jess is also very fond of gossip. "Oh Grandmama I want you and Mama to talk about folks. I want to know what they wore and what they said and how they looked." This is her frequent request.

And I am not surprised at it; there is life, vitality in *people* and in talk about them, that does not inhere in the ordinary subjects of conversation; especially in conversation involving the growing thought of the time. "Stop talking sense Grandmama and talk about people;" is Jessamine's very natural command almost every day when I am with her. I would rather hear about people myself than the profound philosophy they may entertain; I am a sort of a philosopher myself and do not appreciate the situation.

Which reminds me. Mr. Sheldon has a way of calling me "Philosopher." The other day his little daughter was sitting on the steps as I was passing down from the house to my carriage. I stopped to talk with her. She did not want to talk; she was in a profound meditation; I insisted upon interrupting the train of her thought by my inane remarks. At last she pointed to the road and said, "Do on Fosfer."

Evidently she wanted to get rid of me as badly as I want to get rid of people sometimes. I respected her rights and departed instantaneously.

Yesterday I went out to see the two babies; I had not seen them for a week, They were on the porch. Rachel had a puppy hugged up to her breast, and Helen came toddling toward me with outstretched arms. I was going to pick her up but she wouldn't let me. She wanted to walk, and she wanted to let me know that she could walk. She had learned to walk since I saw her last, and she was so proud of it she was calling everybody's attention to it.

And now for the stray sentences I spoke of a few paragraphs back. Here is one—

Ignorance and laziness go together. An ignorant habit of thought is a lazy habit of thought and begets a low vitality.

Man is nothing until he understands himself. But when he really does understand himself he is in command of a power that established his mastery over all things. From this fact how plain it is that man is the great study for man. He does not need books; truly we have too many books; even the best of books may injure us by daming up our native fountain of thought; and our salvation depends on our keeping this native fount-

ain always flowing. We live as long as the fountain flows; we die when it stops.

"The noblest study of mankind is man." It is not only the noblest study but it is the study that brings the most practical results that develop into uses.

People have supposed that it is only the soul or spirit of man that must be studied; they have not known that it is his *body* that claims attention above all things. Any movement of metaphysics that ignores the body of man cannot help proving a failure. Man's body is not nothing, as Christian Science affirms, nor is it inert matter transfused and held together by spirit. *It is spirit*, its very self; and spirit is mind, intelligence. The words spirit and mind are synonomous; and the spirit of man can only be found by first learning the mystery of his bodily make up.

I propose to find all truth concerning man by examining his body; by finding how it was built and what it is capable of. It is man's body that is a condensed world on its way to becoming an infinitely greater condensation of power than it now is. The knowledge of man's body will give us the key to unlock every mystery in life and to answer every question.

But enough of this; here is a man who cured himself of the tobacco habit by studying Mental Science, and his cure was rather peculiar; it seemed to jump in on him quite suddenly; he says:

"A little more than a year ago I first became acquainted with Mental Science and I at once found that it was just what I had been looking for all my life. I have used tobacco over thirty years and it seemed as if I could not quit it. I would sometimes do without it for a short time but the craving was ever present. Last July after studying the science eight months, it flashed through my mind one morning that with the assistance of the science I could quit tobacco. Instantly I felt that it was an accomplished thing. Nine months have now passed and I am still free. But here is the queer feature. From the time I quit until now I have never had the slightest desire for it, neither have I ever been able to remember the taste of it. Not only this but I am brighter and better all round; my financial condition is much improved and the whole world looks different, for all of which I thank *you*. If any tobacco fiend applies to you and you need a 'terrible' example refer him to me." M. S. M. Minneapolis, Minn.

I guess I had better stop here; I am sleepy, I am afraid my readers are too. H. W.

In the summer of 1893 I lived with my wife and one child, a little girl of seven years old, in Grand Rapids, Michigan. I was managing editor of a newspaper, when that position necessitated several political trips up to the Charlevoix country and Mackinaw. I would like to say right here that I enjoyed the absolute confidence of my little girl Gladys. I would also say for some time I had been much interested in and had made a study of the phenomena of hypnotism.

These few facts are also necessary to mention in this connection. In the fall of that year I was called upon to take a trip to Charlevoix and upon my return, I noticed as I approached my home, that the door was placarded with a colored card from the health office. My mind intuitively jumped to the conclusion that my daughter was ill. As she was the only one left of five children and was and is, idolized by her parents, my anxiety was tremendous. I got to the door shaking, when I discovered that the placard merely announced that the people inside were entertaining a case of measles. I found that the little one had indeed had the measles but was convalescing finely and there was no occasion for alarm; in fact she felt rather proud of her achievement as a girl friend of her's had recently come through an attact with flying colors. Again I was called away for another week's trip and upon returning home at its expiration I found that the child had suffered a relapse and it had settled in her eyes. They were in a very painful and inflamed condition and I at once consulted a gentleman who enjoyed the reputation of being the peer of anyone in the United States as an occulist. He came, examined the eyes and wrote a prescription. He informed me that as yet there was no actual danger but that frequently very serious results accrued from such relapses. He also said that it would take a long time before a cure could be effected. Immediately I was called upon to take a third trip, but felt no great anxiety as I relied on the reputation of the occulist. In a few days I returned to find my wife and child in a very pitiable condition. My wife through anxiety and loss of sleep was almost upon the verge of nervous prostration; the little one was in an equally sad state, much emmaciated with want of sleep and pain. Upon opening the lids of the eyes with the thumb and finger, nothing could be seen but an inflamed angry red ball of, apparently, coagulated blood; the eyes were bandaged constantly and the child had to keep in a dark room. My wife said to me "it is impossible any longer to inject that medicine into her eyes, she screams with pain for an hour afterwards and she cannot stand it." I called upon the physician, but he gave me very little encouragement and said that it might take a long time before any appreciable good result would be discovered. I came away from him feeling sick at heart, when an internel voice seemed to say to me almost audibly, "why do you not practice what you know; why do you not use that power whose efficacy you have so often seen demonstrated?" Immediately a tremendous weight seemed to fall from my mind and thereafter to the end I knew no fear. I hastened home and was met by my wife with the inquiry, "what did he say, has our baby got to become blind?" I said, "no, I am going to cure her myself." She seemed incredulous and wanted to know if I had taken leave of my senses, but I proceeded according to the inward promptings that could not be resisted. All medicines and the instruments, I deposited in the alley, where they would do the most good; and then, full of confidence, of absolute certainty as to the result, I commenced to talk to my little girl in this wise: Don't forget that I mentioned that I had her absolute confidence, anything I said was implicity believed. I I had established this relation by never speaking at random to her, by never breaking my word to her and by treating her with the consideration that is as much a child's due as it is that of an adult.

I said to her "Gladys, do you know we have been all wrong in our treatment of your eyes and, as I am older, I am to blame. In an instant I had caught her attention. She eagerly inquired what we had been wrong in. "Why" I said, "we have been fooling with and trying doctors and horrible medicines when we ought to have

gone at once to God." She became still more interested and egerly inquired; "Oh papa do you think it is too late now?" You see I had induced her for a few moments at least to forget her pain as she snuggled up to me in the darkened room. I told her no; we would ask Him about it immediately, and leading her to the bedside, we both knelt down and I began to speak as though to an individual present. I said; "Here is a little girl who is sorry that she forgot to come to you; but don't blame her she is only a child and I, who am so much older, should have known; but she comes to you now and wants you to make her well" etc. Then I said to her—now mark the risk I was taking of losing forever her confidence, but I seemed to have no fear and to be certain of the result.—I said to her, "We will have an answer to that in a little while." Already she seemed to be better the pain was far less intense, indeed at moments she seemed to forget it altogether, so absorbed did she become in the prospective answer.

In a little while I said to her, "Now I have that answer and it is this—that to-morrow your eyes well be better, the next day they will be still better and the third day they will be well. She absolutely believed it at once and told her mother not to worry any further, because papa said her eyes would be well in three days. Shortly afterwards her mother put her to bed and she went to sleep; for the first time in many days she slept the deep sleep of exhaustion. This sleep was the result of all the suggestions I had heretofore given her and which she had implicitly believed. Now I knew, from experiments in that direction, that a natural sleep is exactly the same thing as an hypnotic sleep, only that the latter is an induced sleep, that the same subjective was regnant in both cases and that suggestion was as efficacious in the natural as in the hypnotic sleep. I approached her therefore, as she slept and after making the suggestion, "you will not wake up," I talked to her and conveyed assurance that all was well with her, that her eyes would be well, that the illness would never recur and that on the third day she would be as well as she had ever been. In fact I talked and reasoned with her some time, along this line, showing her that her body was her own and every organ and function were her own and that she might have perfect health by simply realizing that fact.

At that time I knew nothing of Mental Science; what I did say to her was the result of experiments in hypnotism and of a sort of intuitive perception of the great truth I have since so thoroughly learned to believe. However the result justified my every expectation. The cure progressed exactly as I had outlined. The third day her eyes were perfectly well and have remained so ever since. She is now 13 years old and always after that, when she felt the approach of any little illness she has invariably asked me when she went to bed, to give her a treatment, as she calls it, and I have as invariably responded. She has never had a doctor for illness she has never had a day's sickness in all these years and she is as strong, robust and healthy as the fondest father could wish his daughter to be.

I have knowledge of others who have broken many childhood habits and faults by simply talking to the child when it was asleep, always suggesting, however, when they began to talk, that the child would not wake up. I have pursued this course not only in regard to her habits but in the inculcation of many little lessons in morals and character that have evidenced themselves since and that I am confident are the result of those suggestions administered while the child slept.

T. K. H.

Here is another "animal story" that I think will add to the evidence of a reasoning power in our dumb friends.

A young lady owned a bright little spitz and also a puppy (breed not mentioned).

One day she was holding puppy on her lap when Mr. Spitz came into the room and wanted to be held also.

He was denied the privilege.

After studying the situation for a minute he quietly left the room, but soon returned dragging a piece of cloth. With this he commenced to romp and play at a great rate.

Of course puppy was interested and jumped down to take part in the frolic. No sooner had he done so than Mr. Spitz took his place on her lap and left puppy to finish the game by himself.

R. H. R.

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Mrs. R. P. W. P., Omro, Wis., of nearly every disease in the catalogue. She says she is "so well and happy." In this same place a boy was cured of secret vices after nearly ruining himself. Many cases like this have been perfectly cured when every other effort had failed. Also sex weakness in many forms; loss of vital power, impotency, etc.

C. A. A., Jessup, Md., writes: "My catarrh is well under control; my knees have ceased to pain me, and I feel so cheerful and contented."

C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

M. T. B., Kearney, Neb., says: "Grandpa and grandma both used to wear glasses, but they neither wear them now. Grandma's hair used to be white, but it is gradually turning into its natural color."

H. W., Menlo Park, Cal., was cured of hemorrhages of the lungs.

O. S. A., Malden, Mass., was cured of chronic constipation, throat trouble, and other things.

J. S., Eureka Springs, Ark., was cured of the use of tobacco by the mental method. He is only one of many so cured; not only of the tobacco habit, but also of drunkenness.

W. S. R., Cheyenne, Wyo., writes: "I wrote for treatment for a near and dear friend who was in an alarming condition from nervous prostration. Now, I am delighted to say, in one month's time the nervousness is almost entirely gone. And, the grandest feature of all, the old beliefs (insanity) are fading from his mind. The work of healing is going on rapidly."

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J. K., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vital power within the patient and supplies every part of the body with new vigor."

Mrs. M. K., Hays, Kan., writes: "My life was worthless. I was so wretched all over, both mentally and physically, I wanted to die. But now what a change! I will not take up your time in description. I will say this, however: Five years ago I was an old woman. To-day I am young, not only in feeling but also in looks, and my health is splendid. For all this I am indebted to you and Mental Science."

D. B. P., Arlington, Vt., writes: "For four years I made every effort to get relief from a trouble that finally reduced me to a deplorable condition, but without the slightest success. Immediately after beginning the mental treatment I was benefited in a way that drugs do not have the power to approach. Now, after a study of Mental Science, it is very clear to me why my cure was not effected by the old methods. Understanding the law by which cures are worked through the power of mind over matter, it is easy for me to believe that the most deeply-seated diseases can be cured as easily as the slightest disorders. Too much cannot be said for this method of healing; and an earnest study of Mental Science is finding heaven on earth."

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"The idea that the race has reached its ultimate development is the most absurd of all its ideas. It may be that the human form has become a crude expression of the shape best adapted to the highest use, and in that case there will be no higher race of animal creatures than man. But if this is so, and I believe it is, then the improvement to be made in him by a constantly growing belief in his own unlimited power will show forth not in any marked change of bodily structure, but in an ever-strengthening, refining, and beautifying process of his present structure."

"A man can be just what he believes he can be, *after he understands the Law of Growth or Being.*

"Therefore, personal power is simply a matter of knowledge, simply a course of mental training in the right direction; the direction leading towards freedom from his old hampering beliefs in his limitations, and a consequent emancipation from every form of fear."

"The whole tendency of evolution is from inertia to activity, from deadness to life, from obedience to the no-law of iuert or unawakened substance to the intelligent attraction which is the law of living or conscious substance.

"Man becomes more free from the no-law of dead matter with every acquisition of intelligence he makes. And he is now approaching a plane of knowledge where he will realize that by the Law of Attraction he can break his allegiance to the earth and float in the air. And this will simply be the beginning of his exploits in this direction."

"The intellect is the shaping power of the body. Every higher thought a man has records itself in some added power in the body; and if this could go on day by day, the body would become more and more a revised edition of a revised mode of thinking."

"The idea that the race has achieved even a minimum of the power that is in store for it is absurd. The idea that the race must continue to wear its fetters because they are 'God-imposed' is still more absurd. Man has no fetters but those of his own ignorance, and nothing but more intelligence will liberate him. You may take from him every visible environment, you may heap him with wealth, you may place him in high position, but unless he has come into the saving knowledge which an intellectual perception of his own boundless resources yields him he is not free. Ignorance still holds him and will pull him down to feebleness, old age, and the grave.

"And what but these—feebleness, old age, and the grave—are our real fetters? What have we gained though we conquer everything else and these remain? Even if the spirit survives the body, who can prove that it has not sustained an almost irreparable loss in the body's decay? Is it reasonable to suppose that true, healthy growth can proceed through the tortuous weakness of old age, decrepitude, and death? No; but instead it is in the conquest of these negations or denials of life that life itself in greater strength and potency is to be found."

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"Each man is not only an embryonic world, but an embryonic universe, co-related in his faculties to all there is in the infinite. He is a creature of perpetual unfoldment. It is in his mental organization to expand forever. But his expansion waits on his recognition of his own nature and power, and he does not recognize them. Lost in the struggle for small accumulations, with eyes bound, he makes his own limitations and becomes the football of fate and circumstance, praying for deliverance to some far away, imaginary God, when all the time the power that would deliver him lies within himself, unrecognized and undreamed of."

"Man is an outlet for the universal force. He is God's necessity for expression."

"We are world builders, but we must build the builders before we build the world When once we have learned—through the mastery of mind—how to govern, we shall find ourselves the delegated power of creation; we shall be creators."

"Love is no weak, dependent thing. It is strength's overplus; and strength is not generated by self-denial and self-abasement, but only by affirmation of the glory of self."

"How can I respect any man's opinion unless his opinion is his own? If he is simply an atom in the great integral pot of mush called humanity, and thinks and believes and feels and acts with it, of what use is his opinion to me? Do I not already know it, and know that it is nothing? Have I not already measured its ignorance, its stupidity, its cowardice, from my own personal contact with it?"

"All power is in individualization. The greatest word in the language is the word 'I.' The word 'I' is the sign manual of the conqueror. Put the 'I' in the lead and every force in life follows. I vindicate myself against all the man-crushing, humiliating creeds ever formulated by the simple pronunciation of the word 'I.' You who are looking for God, turn your eyes inward and find Him in the 'I.' And when He is found what will be the result? A revolution the like of which the world has never seen. We shall arise like giants who had been bound in sleep by some fairy spell for thousands of years, to find ourselves no longer dumb slaves to time and circumstance, but masters of time and makers of circumstance."

"No law makes sickness and death compulsory; man is neither doomed nor damned except by his own ignorance."

"*Trust thyself.* No gentle string is touched upon life's cords when these words are spoken."

"I am here. I cannot shirk my own responsibility. Nay, there is a word just fitted to the place and worth a thousand 'cannots,' *I will not* do it. Though the life I feel stirring within me may be the feeblest bantling of a life ever born out of the deep abyss whence all life issues, yet it is mine; my one life is looking abroad upon the illimitable panorama of universal life; pushed and jostled by a thousand stronger lives, yet—such as it is—it calls for a response which I speak in those old, old words, 'Lord, here am I.'

"By these words am I pledged to stand fast by myself: to trust myself. I will give loose rein to my imagination and thereby magnify myself. I will hold myself up in my own thought as a creature of supreme worth, of unfailing integrity, of constantly unfolding gifts of the rarest merit, of benevolence, charity, health, strength, and beauty. All the gifts of a human being develop under the life-inspiring influence of self-trust, and it is in this way I will train myself in this the most needful of all possessions."

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"This question is hard to answer because the answer involves a knowledge of unknown things. I can state positively that its aims are the highest ever yet projected upward. Where it will lead I can no more tell than the seed of a flower can tell what the flower will be. The only condition agreed upon by those who come will be one that liberates each brain to the greatest freedom of thought. There will be no creed and no effort to press thought into ready-made grooves. It is for the purpose of liberating thought, leaving it free to search untrodden domains of mind that we come. We come as students to a school: the subject of our study is the latent powers of man. Knowledge of man alone is freedom and happiness and power.

"I believe that heaven is self-evolved, and regard its postponement to a future world as a grave mistake. I accept the old adage, 'A bird in the hand is worth two in the bush,' and so prefer to make the best of what we have here, rather than trust the unproven future—that 'better world.'

"Though even if there are better worlds, thousands of them, the fact would furnish us no excuse for postponement of our individual development as the present citizens of a world nearly all of whose forces are unknown to us as yet."

"Intellectual power in the individual comes from the concentration of the mind upon an idea until the truth or falsity of the idea becomes apparent. Likewise the power of the race in the unfoldment of a race problem must come from a concentrated effort to discover a hitherto unfolded racial capacity; and this is the meaning of the movement I am inaugurating here."

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Intelligent force, self-confidence, suggestiveness, the creative ability, and will power above all, can be successfully induced by one who is so firmly established in mind control as to be able to speak the word that unites the patient mentality with the desire that infuses him.

Poverty is a bitter thing and it is as natural to want to get away from it as from disease. I said to myself, "If there is anything in this new thought that is now interesting the reasoning public so much, then some of its good must manifest itself in conquering my poverty. My entire thought was expended on these lines for years. "What shall a man do to master his conditions?" At last I mastered them; not by getting money in any abnormal way, but by the development of my self-confidence that showed me my own unbounded power (a power that every one possesses) and out of which came the ability to create wealth. There is nothing wrong in this. There is nothing reprehensible in letting it be known. In fact, it is a duty every true teacher owes the public; a duty when honestly performed that deserves to be paid for. I believe in honest pay for honest work.

Friends, you can find healers all over the country now; there are many of them, and the number is increasing; and as they increase the wretchedness of the world decreases. I am one of them; I am proud of the ability I possess, and I spend hours in the day and night seeking through the power of constantly accumulating truth to learn more of this great science so that I may be more, and become able to do more.

Helen Wilmans.